THE ANSWER OF THE CONVENTION OF THE ESTATES,

To the *Remonſtrance* and *Deſires* of the COMMISSIONERS of the Generall Aſſembly,

CONCERNING

The Dangers of Religion:

WITH

A ſecond *Remonſtrance* of the COMMISSIONERS of the Generall Aſſembly, To the Honourable CONVENTION of ESTATES,

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The Remedies of the Dangers of Religion.

July 6. 1643.

EDINBURGH,
Printed by *Evan Tyler*, Printer to the Kings moſt Excellent Majeſtie. 1643.

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At Edinburgh the 13.
of *July*, 1643.

IT is this day thought fit and ordained by the Convention of Estates, that their Answer to the Remonstrance of the Commissioners of the Assembly: Together with this second Remonstrance given in to them by the saids Commissioners concerning the Remedies of the present dangers of Religion, be forthwith printed, And that thir presents be warrand for that effect.

Arch. Primerose
Cler. Conven.

THE ANSVVER OF THE CONVENTION of the ESTATES, to the Remonſtrance and Deſires of the COMMISSIONERS of the GENERAL ASSEMBLY,

4. *July* 1643.

THE Convention of the Eſtates of the Kingdome having more particularly peruſed the Remonſtrance, and Deſires of the Commiſſioners of the Generall Aſſembly, do acknowledge, and vvith great Care and Sollicitude of heart, reſent the dangers of the Reformed Religion: partly, from the rebellious attempts of Papiſts in Ireland: partly, from their power in England where they are ſo long in armes: and partly, from their hopes in this Kingdome where they have their plots and correſpondence amongſt themſelves, and with their confederates abroad: And all theſe the greater and the more to be taken to heart at this time, that they have the pretence of the Kings Service and Authority, the confidence of the Queens zeal to their profeſſion, and

her power to promote their deſignes, and the aſſiſtance of the prelaticall partie, and of Malignants, and many others, whom upon naturall and worldly reſpects they have drawn againſt the oath of their Covenant into their ſecret, and have united into their Combination.

Theſe & the like dangers expreſſed more fully in the Remonſtrance, may be more then ſufficient to awake and ſtir up this Kirk and Kingdome, to provide for the preſervation of Religion, the ſafetie of the King, and ſecuritie of the Kingdome, which at this time in realitie can no more be ſeparated and divorced then in former times, when it was profeſſed both by King and people, that the dangers of one were the dangers of all, that they had the ſame common friends and enemies, and did ſtand and fall together. But while the Eſtates are thinking upon that which is remonſtrated unto them, many other dangers and diſtreſſes, which more directly and immediatly threaten and preſſe this Countrey and Kingdome, offer themſelves to be conſidered, and are neceſſary to be univerſally known; that all men, even ſuch as all this time have never taken Religion to Heart, may be made ſenſible of the preſent danger of their native Countrey, wherein the private danger of every mans life, liberty, eſtate, and meanes is included.

The Lords of Privie Counſell, and the Commiſſioners for conſerving the peace, have already declared, That a treacherous and damnable plot, of the Iriſh, Engliſh, and Scottiſh Papiſts was begun to be diſcocovered by letters found with the Earle of *Antrim*, and by the depoſition of one of his ſervants at his death: Now the depoſition of the Earle himſelfe, and

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of another of his ſervants, both upon their oaths, have beene read in face of the convention, confirming what was wrirten before of ſending Ammunition to the North, and leavying of forces in this Kingdome, and bearing that the Earle had inſtructions for making peace betwixt the Engliſh and Iriſh in Ireland: Like as diverſe letters are ſent hither concerning a Ceſſation of Armes in Ireland, and the joyning of the Engliſh and Iriſh forces upon oath, to go for England to aſſiſt the King, as is pretended, but indeed to ſtrengthen and aide the Popiſh and prelaticall partie.

Our Merchants and Marriners are not onely ſtopped and diſcouraged in their trade by Ships, Frigots and Fly-botes of Dunkirk, and of Ireland, having Iriſh Commanders and Souldiers, but their Ships either taken or burnt; they ſpoyled of their goods and moneyes, and their perſons tortured, kept Captives, or ſent away naked: Whereby his Majeſties Subjects have ſuffered more by Sea upon the ſudden, and in a very ſhort time, then they did ſuffer all the time of our late troubles: And no other cauſe of all this violence and cruelty pretended, but a Commiſſion and Warrant from Authority.

The Earle of Newcaſtles Forces, Horſe and Foot, in great numbers lying at the Borders, and ready when they ſhall be commanded to make incurſion upon the South parts of the Kingdome; as many ill-affected are no leſſe willing to make trouble in the North.

If the unhappie differences between his Majeſtie and his Parliament, ſhal not be determined in a Parliamentarie way, but by the Sword; Not only ſhall the Armie in Ireland be in danger to be loſt, but the

whole Kingdome will be involved in the common Calamitie.

Nor is it wiſedome, againſt the continuall rumours and threatnings of forraign invaſion, to be ſo negligent and ſecure, as if there were no appearance or poſſibilitie of danger from without; experience hath proved the contrary in former times. And although there were no other ground, Reaſon doth teach, that Princes and States uſe to obſerve the opportunities of diviſions and breaches amongſt their neighbours.

Although the cauſes of calling a Convention at this time were urgent enough, yet the providence of God watching over this Kirk and Kingdome for good, hath diſcovered diverſe of the dangers of Religion and of the Kingdome, and brought them to light in this opportunity, while the Convention of Eſtates are ſitting, as if they had been called together to be informed of them, and to provide remedies againſt them. And therefore as the Convention is reſolved to take this matter, which is of ſo publicke and deep concernment, into their ſerious conſideration; ſo doe they deſire and require that the Commiſſioners of the Aſſemblie (who according to their dutie, and the laudable example of the Aſſemblies of this Kirk in former times, have repreſented the dangers of Religion) will alſo with diligence thinke upon the beſt and moſt powerfull remedies, and remonſtrate them to the Convention; that by the bleſſing of God upon their joynt endeavours, ſo many approaching and imminent miſeries may be turned away: And the Religion and Peace, which God Almighty of his ſingular mercy hath granted to this Kirk and Kingdome,

dome, may be preſerved and tranſmitted unto the after Generations: which ſhall be honour to God, ſafety to the King and his Poſteritie, and happineſſe to his People.

Arch. Primeroſe

Cler. Conven.

To

To the Honourable Convention of Estates, *The humble Remonstrance of the Commissioners of the Generall Assembly, Concerning the Remedies of the present Dangers of Religion*, July 6. 1643.

ALthough it be more easie, especially in a time of many corruptions and great difficulties, to complain of diseases and dangers, then to finde out the right cure and remedies: Yet from our conscience of dutie in the charge committed unto us at this time, from our confidence in God, whose providence hath discovered the dangers, and will in his own time provide sufficient remedies, by the example of the Generall Assemblies of this Kirk, and in obedience to your Lordships commands, we finde a necessitie laid upon us, and are most willing, according to our knowledge, to show what we conceive to be the best remedies, leaving the further consideration of them to your Lordships wisedome.

Politick and worldly men are indifferently disposed towards every Religion, and doe conceive that the knowledge of a few principles, joyned with the profession of Religion, is sufficient for Salvation, without

out descending into particular Differences and Controversies: But this cannot be a remedie, for we know that Heresies & Sects have been of old, and must still be, that these who are approved may be made known. Reconcilers, who under the specious pretext of Pacification betwixt Protestants and Papists, intend no other thing, but in a subtile and craftie way to reduce the Protestant Kirks into Antichristian servitude, and in the golden cup of the whore of Babel, to propine again unto us all their abominations and filthinesse. These are also to be rejected and abhorred, as presenting us with deadly poyson in stead of remedies.

A third there is, but an insufficient remedie; Wee do with all thankfulnesse and reverence, as becometh good Subjects, receive the Kings Majesties Declaration of His Intentions, for maintaining our Religion, and esteeme it no small happinesse to live under a Prince orthodox in the Faith, and a Nurse-father of the Kirk: But His Majesties Disposition to Religion, can neither oblige His Royall Successours, as the frequent change of Religion in England, and other kingdomes, with the change of their Princes, hath taught us: Nor can it preserve us from the plots and power of Papists, as we have even now learned from the conspiracie of the Irish, English, & Scottish papists: If they have been devising mischief against us in the very time of His Majesties Declaration, what may bee in all reason expected afterward from their immortall hatred, and unceassant working? And what may we look for presently, if while they are now in Armes, their furie shall have succesſe, and they suffered to prevail? We pray, *God save the King*: but we may say, *Cur-*

ſed be their anger, for it is fierce, and their wrath, for it is cruell.

The firſt true remedie, which Chriſtian Pietie and Prudence miniſter unto us, is, to receive the Love of the Truth, and to labour for the Power of Godlineſſe. It is never enough obſerved, That Papiſtrie, Arminianiſme, and diverſitie of ſects, are the juſt judgement of God upon many in the Reformed Kirks for their formality in Religion: Without this one remedy, all other remedies will want the bleſſing of God, and prove unprofitable.

A ſecond remedy is to abhorre and deteſt Poperie, not upon conceit or common opinion, but from the particular and diſtinct knowledge of the groſſe hereſies in doctrine, manifold idolatrie in worſhip, and cruell tyrannie in government, which it teacheth, defendeth, and practiſeth; from which the Lord in a wonderfull mercy hath delivered us; againſt which ſo many thouſands of the holy and faithfull Martyrs of Chriſt, have borne record of the word of God, and teſtimonie of Jeſus Chriſt, and waſhen their robes in the bloud of the Lambe; And by which the Lord ſuffereth us and other Reformed Kirks this day to be threatned againe, becauſe we have beene unthankfull for our deliverance, not knowing the greatneſſe of the ill from which we have been delivered, nor conſidering the heavineſſe of that Antichriſtian yoke, if it ſhall be againe wreathed upon our necks: Which would to God all Kings, Princes, Republikes and people would take to heart.

The third is, that all true Patriots and Profeſſours of the reformed Religion, may learn to diſcerne and

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know the enemies of the Kirk; which will be found not to be Papiſts onely, but Malignants alſo; who under colour of the ſame profeſſion with us, oppoſe themſelves to the preſervation of Religion here, unto the reformation of Religion in England, no leſſe then Papiſts; who make bands contrary or prejudiciall unto our Nationall Covenant; who frame and preſent Petitions, croſſing the Petitions of the Commiſſioners of the Generall Aſſembly; give information to the Kings Majeſtie contrary to the informations of the Kirk and Kingdome; doe oppoſe the publiſhing of the neceſſary Declarations of the Kirk; reade papers in the Aſſemblies of Gods people without warrant from the Kirk; and offer to Presbyteries in all the quarters of the Kingdome, papers contrary to the Declarations of the Commiſſioners of the Aſſembly; doe hold their meetings againſt the Convention of Eſtates; and if they could finde Miniſters to joyne with them, would keep Eccleſiaſticall Aſſemblies againſt the Aſſemblies of the Kirk: Which is the moſt factious, the moſt ſcandalous, and the moſt dangerous way of diviſion and ſeparation that hath been heard of in any Kirk or Kingdome: And therefore by Eccleſiaſtick cenſures and civil puniſhments, to be ſpeedily and powerfully ſuppreſſed as a moſt pernicious practice, tending to the deſtruction both of Religion and Peace of this Kingdome, and directly oppoſite to the propagation of the Goſpel, and reformation of other Kirks, which God by his providence is bringing to paſſe, and is ardently deſired, and conſtantly hoped for by all the godly.

The fourth is, if after all good means are uſed to

reduce the enemies of Religion, whether Papists or Malignants, to repentance and obedience, the Kirk be constrained by their obstinacie to proceed to the sentence of Excommunication; Some solid course may be taken, that the civill punishment, which is according to Law, may be really and timously inflicted, that neither the Law be eluded, nor any delinquent for his greatnesse, or any other respect, be exempted or spared.

The fifth is, Because through want of sure and timous intelligence, a great part of the people are either left to uncertain rumours, or slighted by the negligence of common bearers, or abused with malignant informations, that they neither know their own danger, nor the danger of Religion and Countrey; A solid order would be set down whereby intelligence may goe forth from Edinburgh to every Shire, and so to every Presbytery and particular Pastour, that the people may be informed both of their danger and dutie; and an account taken of the faithfulnesse of men, to whom matters of so necessary and publick concernment shall be committed, and of particular Ministers how they acquit themselves in matters of so great trust.

The sixth is, That for the more speciall applying of some Clauses of our Nationall Covenant against the present evil, certain Articles may be framed to be subscribed and consented unto by all the well affected; that we may be more strongly united amongst our selves in the cause of God; and that all Malignants and secret enemies, who hide themselves under their subscription of the Covenant, may be discerned and discovered.

The ſeventh is, That a Remonſtrance be ſent to the Kings Majeſtie from the Honourable Convention of Eſtates, expreſſing the preſent dangers of the Kirk and Kingdome, with a renewed ſupplication for unity in Religion, and uniformity of Kirk government, for disbanding of all Popiſh forces, and for uſing of means for the Queens converſion.

The eighth is, Although we be very well aſſured of the Wiſedome and good Affection of this Honourable Convention, for which as a meane of great happineſſe to this Kirk and Kingdome at this time, we heartily bleſſe the Lord: Yet from the neceſſitie of our dutie, which inforceth us to exhort civill powers to all Vigilancie and Faithfulneſſe, and according to the laudable example of the Generall Aſſemblies of this Kirk in former times of publike danger, We muſt crave leave to intreat and excite your Lordſhips ſpeedily to think and reſolve upon the beſt wayes, for the ſafetie and ſecuritie of the Kingdome againſt inſurrection of Papiſts, and Malignants from within, and invaſion from without; which may alſo be a meane to try and diſcover the minds of the diſaffected; and to commit ſo great truſt to none, but to ſuch as are known to be zealous of the ſafety of Religion, of the Kings honour, and peace of the Kingdome.

The ninth is, Becauſe the hearts of people are ſecure and ſlow in apprehending danger, and the enemies ſuggeſt that there is not any great cauſe of fear; whenſoever any letters of negotiation and traffique betwixt Papiſts and Malignants here, and in other places, are intercepted, or any plots or conſpiracies diſcovered, the ſame without reſpect to any perſons

whatsoever, may be published in print, and sent through the Kingdome, that all may be warned of the danger, and be in readinesse to use the best means for their safety, and that such vvicked instruments may be censured and punished.

The tenth is, That for the credit of the Gospel, for keeping the publick Faith of the Kingdome, and for promoving the desired and intended Unitie in Religion, and Uniformitie of Kirk-government, all the Articles of the Treatie of Peace betwixt the two Kingdomes, be inviolably observed, and justice done without partiality upon the contraveeners. And forasmuch as at the time of Reformation, and in our late Declarations and Remonstrances, in the time of our troubles and since, the expressions of our desires of unitie, and amitie with the Kingdome of England, have been many and large: and we have many times from our feeling and fears, made open profession, that the not reforming, or the endangering of Religion there, hath an influence upon our Religion, and the mutuall Peace of the Kingdomes: We do humbly entreat, according to the example of the Generall Assemblies of this Kirk, that this honourable Convention may be pleased to take into their gravest consideration, the renewing of the League and Association with England, for defence of Religion against the common Enemie, and how far the same may be extended against Prelacie and Popish Ceremonies, for uniformitie in externall worship and Kirk-government.

Thus have we pointed at the principall remedies, which we humbly present to be more particularly resolved upon by this honourable Convention, as a matter worthie of the gravest deliberation, and the greatest

greateſt care and diligence: wherein, as we ſhall be required, we ſhall moſt willingly, according to our place and calling, contribute our counſells and endeavours, beſeeching God, who never forſaketh his people, when trouble drawes near, firſt to direct, and next to fulfill all your counſells to his own glory, and the publick good.

A. Ker *Cler. Com. Gen. Aſſ.*

FINIS.

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Gen. Ass.

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A Ker clar. Cum.
Cum. Aff.

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